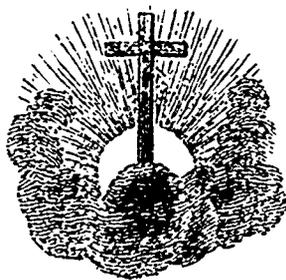


which had succeeded, written, as it were, upon the tablets of heaven by the finger of God in the great cathedral of Christendom, "the house of prayer for all nations!" (Isaiah lvi, 7)—hung suspended over the tomb of Peter,—over the very relics of the simple, unlettered fisherman, to whom that covenant was made, with all the splendor of art and nature collected around to honor and adorn the most gorgeous temple ever erected to God, or the most superb monument ever raised over the remains of man! Can any one doubt then of the accomplishment of the prophetic pledge? Behold it verified to the letter in the material Church; while history, and the attesting faith of one hundred and fifty millions of Christians dispersed throughout the universe, yet all professing allegiance to this same successor of Peter,—with those who first afflicted her bowing down to her, and those who slandered her worshipping the steps of her feet and calling the city of Peter, the city of the Lord—all proclaim its verification in the spiritual! (See Isaiah lv, 14.)

Such being the characteristics of the religion which prevailed in these islands previous to their fatal separation from the centre of Christendom, it is clear that we must look to other causes for the miseries which, even then, too frequently afflicted the land: nor need we go far in our investigation for the discovery. For it was not the Lord who had "deceived this people, saying: you shall have peace: and behold the sword reacheth even to the soul." (Jeremiah iv, 10.) Sin alone will account for all. It had driven our first parents from a paradise of happiness into a wilderness of sorrow; had so dimmed the knowledge of good and evil, that it was with difficulty discerned by a generation now become the children of wrath, and whose corruption at length was such, that only a universal deluge could cleanse the earth from the foul pollution. Notwithstanding this signal vengeance of a repenting Maker upon a whole world, sin again recommenced its ravages, and the depravity was so soon spread that the chosen people of God were too often infected with the leprosy, and too often became obnoxious to the devastating scourge of heaven. Levi himself was "a vessel of iniquity;"—from him descended Aaron and the priesthood, which, in the end, crowned the measure of their crimes by condemning and crucifying the Messiah, who had won a title to their faith by the most stupendous miracles, and whom it was their duty to acknowledge and proclaim as their king and Saviour.

So it was that had so hardened the heart of Pharaoh that the signs and wonders wrought for his conversion but rendered him the more perverse and obdurate,—that had driven even the race most favored by God into bondage, delivered them into the hands of the spoilers, and cut them off to a mere remnant,—that had all but reduced man to the condition of the brute beast,—that had called down fire and brimstone from heaven to make a smoking column of whole cities to appear the excited vengeance of the Most High,—that had caused innumerable wars,

and all their attendant miseries,—that had raised the vanity of one man to be expiated by the destruction of seventy thousand of his people,—that for three thousand years had denied rain to the earth, so that there was a grievous famine,—that had destroyed the temple of God, and profaned the sacred vessels in the service of Baal,—and which, after immolating the Son of God in its impious fury as a blasphemer against heaven, adored an idol of Jupiter on the very spot on which he rose from the dead, and erected a statue of Venus on the site on which the Creator of mankind was crucified for the sins of men! Neither did the expiation of past sins check the multiplication of new ones; and, ever since the birth of Christianity, the history of the world has still been a succession of offences against heaven, and a series of just chastisements from God. We have still seen "in the place of judgment, wickedness, and in the place of justice iniquity; we have still walked in the way of the nations which the Lord had destroyed; we have still been an obdurate and stiff-necked people, turning our hearts and deceiving ourselves with error; we have still seen the people of God oppressed, and good men fall before the children of iniquity;" we have ever been the friends of this world, and the enemies of Christ, and the obedient servants of sin unto death—so that there has been no cessation from crime, but for ever the same abundant cause for that beautiful and pathetic prayer of Tobias and Sara: "O Lord, take, not vengeance of our sins, neither remember our offences, nor those of our parents." What marvel then, that from time to time the hand of God fell heavy on us, and that evils and afflictions found us? It would indeed have been an undeserved mercy if they had not.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 22, 1843.

ON THE ANTICHRIST.

[CONCLUDED.]

Now to make application of the things which we have spoken of Antichrist in general; as St. John introduces two beasts to complete the body of Antichrist, even so there are two horrible beasts acknowledged by the Church of God over the whole world for remarkable persecutors of the Church of Christ: the one is Mahomet in the Greek, the other Martin Luther, in the Latin Empire. For just as the letters of each of the names of these complete exactly the number of An-

ticrist: so it is most easy to apply to each of them the properties of Antichrist which I have before mentioned; this will be seen by comparing the name of Mahomet, with the number of Antichrist as follows—

M	.	.	40
A	.	.	1
O	.	.	70
M	.	.	40
E	.	.	5
T	.	.	300
I	.	.	10
S	.	.	200
			666

Martin Luther is another beast in whose name also the number is complete: and lest any one should doubt of his being a beast, by the providence of God he stiles himself a beast, saying, *Vos Papistae ab anteriori parte, vos tumultuosi a posteriori. Vos Diaboli ab omni parte incitote. Venamini, exagitate alacriter, veram habetis feram ante vos, jacente Lauters salvistis et victoriam obtinistis.* "Ye Papists, ye troublesome men, ye Devils, before me, behind me, and on all sides of me, set on me, drive me forward and hunt me down: ye have before you a real beast; if Luther be overcome ye are safe, and have obtained the victory." What beast means Luther in this place unless that serpent by which Antichrist is designated in scripture as Luther, declared most plainly of himself when he first began to oppose the faith; that the Catholic Church should find him an Adder in the way and a serpent in the path biting the horses hoofs that the rider may fall backwards. *Gen. 49.*—From which we may conclude that as God moved Caiphas to speak prophecy which he understood not, so did he move Martin Luther although in general terms and obscurely to apply this prophecy to himself.

The author, Nicol Burne, a cotemporary of Luther, asserts, that his real family name was *Lauter*, a word signifying filth, which he, on taking up his public character, thought proper to change into *Luther* like most of his fellow Reformers, who took to themselves classical names when entering their reforming career.

Thus, then, his natural name completes the number of Antichrist, 666, as follows:

M	.	.	30
A	.	.	1
R	.	.	80
T	.	.	100
L	.	.	9
N	.	.	40
			20
L	.	.	1
A	.	.	200
U	.	.	100
T	.	.	5
E	.	.	30
R	.	.	
			666

From the London and Dublin Orthodox Journal.

The reviewer of *Todd on Antichrist; or Mother Goose a Prophet of Contingencies.*

Sir,—Every teacher must either prove his position by demonstration or by acknowledged authority: and if he profess to be an appointed teacher of divine truths, he must prove that what he teach-

es is divine truth, and his authority from God to teach it. If a man come to teach me facts which I do not know, I ask for his authority; if he claim to command my obedience I ask for his authority; if he brings me a message from heaven, I have much more reason to demand his authority. There must be a divine authority on earth, Mr. Editor, and this can only be one, and uniformly so, unless a fresh commission, demonstrated by fresh unequivocal miracles, be established, which will never more be done. The Catholic church around its centre of unity is this authority; and a divine revelation, *per se*, allows no logical faculty to be umpire of its decisions, but demands of all to hear and obey its appointed authoritative teachers under pain of condemnation. Popery, then, is consistent and just in demanding the submission of reason of her authority in matters of faith and morals: but if reason is to be umpire, then divine truth must be thrown upon the reason of every man, for no man can monopolize reason without irrational and unjust despotism: and then truth is merged in a multitude of ever changing opinions: it is man that speaks alone, and no longer God by his mouth. But our author sees anti-Christ in this, under various transmutations. An old adage says, "what is one man's meat is another man's poison." But what may be poison to our author may be matter of preference for food to any other person. Nature herself, the laws of which are the laws of God, does not adopt the same food to every man, nor use it for the same purposes. Mind is far from being uniform in its capacity for, and choice of, scientific pursuits. One man's forte is mathematics, another's astronomy, another's theology, or moral ethics. So the same food, which in one man would create fatness, in another keeps him spare of flesh, but gives energy of mind; in one that which is a tonic, in another creates sickness, flatulency, or bile. So one person's devotion and help to perfection is drawn from one mystery of religion, though not neglecting the rest; one truth of religion affects the mind more, not indifferent to any; and another person finds his soul more refreshed, elevated, and drawn closer to God by contemplating certain spiritual objects, which the other enjoys in a secondary degree; or he finds the cultivation of certain virtues more conducive to self-conquest and Christian perfection, and these he labors by rule to acquire. I shall not enter upon other holy motives in this place; but from such motives as I have named spring various orders in the Catholic church. All must hold the common faith, and be examples of it and of morality; all must be in the communion of the church, and subject to her general discipline; but, in addition to this, a society is formed under such special rules as the founder feels himself called of God to ordain for acquiring greater perfection, but subject to the approbation and recognition of the church. Almost universally the members with their founders bind themselves by vows to poverty, chastity, and implicit obedience. Some dedicate themselves specially to fasting, prayer, silence, and