

Council of Nice, 325 A.D., no Divine prerogative was then allowed to Rome not conceded also to Alexandria and Antioch. In the fourth century, toward its close, we see Rome coming into a sort of spiritual dictatorship; when advice and assistance were asked, the replies, at first mild and moderate, soon became arbitrary and mandatory, and this led to concessions and submissions from smaller and weaker bodies; and so, by the middle of the fifth century, the sceptre of authority begins to be more boldly claimed by Rome. Leo I., surnamed the Great (440-467), a man of commanding genius and eloquence, secured from the Emperor Valentinian III. a law which he is believed himself to have framed, declaring the primacy of the Roman see. Yet even then the Council of Chalcedon in 451 gave the see of Constantinople a second rank, admitting Rome's superiority only because the city on the Tiber was *more ancient* than that on the Bosphorus.

In 484 Felix III. calls himself the Vicar of St. Peter. Gelasius, who succeeded him eight years later, asserted the supremacy of the *pontifical* over the imperial powers, although a period of great humiliation followed; but Gregory the Great, at the close of the sixth century, had, more than any previous Pope, advanced Rome's ecclesiastical authority.

Yet even this great Pope, whose character ranked so deservedly high, had a controversy with John the Faster, Patriarch of Constantinople, because he assumed the title of œcumenical, which Gregory interpreted as meaning thereby *universal* bishop, pronouncing that a "proud and foolish word," and its assumption an imitation of the devil, which proves that Gregory set up no claim to be sole and supreme bishop and head of the Church of Christ. But it was during this time that the ground of Rome's priority and authority was shifted from mere antiquity to the *succession from Peter the apostle*.

But the decisive point from which Rome's *temporal* sovereignty is to be traced belongs to the days of Gregory's successor, Boniface III., who persuaded that blood-stained monster Phocas, in the year 606 or 607, to issue an edict conferring on him the title of universal bishop. And as Canon Pennington well says, "this concession must be regarded as a landmark in the history of the papacy and as constituting the foundation of its spiritual supremacy." Thus, at the very time when the false prophet was preparing in the cave of Hera his religious "compound of lust, cruelty, and fatalism," the papacy was taking its seat on the beast of the world power and deriving its own authority and power from that beast.

If Phocas thus represents the imperial power whose decree first established the papacy and laid the way for its world kingdom, we have the *terminus a quo*, the starting point, and the four years between 606 and 610, the date of his death, seem peculiarly significant. If also the 1260 days be typical of as many years of supremacy, we may expect some peculiar culmination, perhaps catastrophe, at the end of this term, from 1866-70, in papal lands, and especially in connection with Rome, the very seat of this world empire.