

(Rev. xviii. 2). Will any Roman Divine admit that, since that event—that is, during the whole period of the Papacy—Rome “is become the habitation of devils,” and that she is *fallen to rise no more*, according to the prediction? (Rev. xviii. 21.) On that interpretation, it is impossible to avoid this inference; and yet such an admission would be fatal to their own system, as well as contrary to the facts of history. But, according to Bellarmine and others, the fulfilment of this prophecy is yet *future*. They hold that Rome is again to become a *Pagan* city, to persecute the Church, and to be destroyed by Antichrist. But this is a mere hypothesis, invented to get rid of the Protestant application to *Papal* Rome. On each of these two systems, then, Rome *Pagan* is the sole subject of the prophecy—according to the one, commencing with Idolatry, and according to the other, apostatising into Idolatry; and as for Rome *Christian*, between these two states, it is distinctly confessed by Bossuet, that “there is not the least trace of the Church of Rome to be found in the Apocalypse.” Now it is certainly strange that, if Rome be the subject of the prophecy, there is not the slightest allusion to it as the head of the Christian Church; and that an inspired book, which is supposed to reveal the future history of the Church, should be totally silent about the “mother and mistress of all Churches.” But, indeed, there is such a *continuity of description* in the whole prophecy, as leaves no room for such a *transition* from Paganism to Christianity and then from Christianity to Paganism. Rome is not described as existing in two or more successive states; she is Babylon from beginning to end. Can it be possible, then, that Christ has conferred a spiritual Supremacy upon a Church established in a city which He has uniformly taught us to regard as “Babylon.”—“the land of graves