

earth—unbelief, superstition, sensuality, and idolatry—are somehow especially associated with this world city. The shedding of the blood of the witnessing saints is laid to her charge; and one has but to read the story of the Inquisition and the Vaudois Church to understand this. At least 30,000 martyrs belong to Spanish history alone! A Christian Church, calling herself “mother of all churches,” has poured out and drunk saints’ blood as though it were wine. As to the seven mountains, who does not know that Rome is *urbs septicealis*? If the inspired writer purpose’y avoided naming the city in order not to provoke heathen hostility, and yet wished to indicate the city to any attentive reader, how could he do it more clearly? The Palatine, Quirinal, Aventine, Caelian, Viminal, Esquiline, and Janiculan hills constitute the sevenfold key to this description. It would seem that, as the writer intimates, the mind which hath wisdom may easily discern beneath all this metaphor the Divine meaning.

Now, it is also a very remarkable fact that in the Apocalypse a certain marked period of prophetic time is represented under three forms—“Forty and two months” (13 : 5 ; 11 : 2) ; “twelve hundred and sixty days,” as in 11 : 3 and 12 : 6, “and a time, times and half a time”—i.e., three and a half years, as in 12 : 14 ; Dan. 7 : 25 ; 12 : 7. If we seek a meaning, it cannot be overlooked that each of these terms is the exact equivalent of the other. Three and a half years are forty and two months; and these, at thirty days each—the even month of prophecy—contain 1260 days. We see no reason for not accepting this as a *literal* period at the close of the age, and for ourselves so hold it; yet, as hundreds of prophecies have a double meaning—a larger and less literal and a narrower and more exact—we see no reason why this period may not, as most commentators believe, represent first a period of twelve hundred and sixty years, during which the antichristian systems of the beast and false prophet continue in full sway. Such a period, whether it be reckoned in years or days, represents both in Daniel and the Apocalypse the time during which the world power dominates and the earthly kingdoms usurp the authority properly belonging to the heavenly.

Now, here again some very startling facts confront the devout student who compares prophecy and history, and, without any disposition to substitute ingenuity for ingenuousness, or read into either Scripture or history any biased interpretation, we cannot close our eyes to a marvellous coincidence and correspondence.

The papal power is peculiar in its claim upon *temporal* sovereignty. With the Roman Catholic faith as a religious creed or polity we are not now concerned, but only with an ecclesiastico-political power known as papal—in other words, with a church borne on the back of a world kingdom. The first great epoch of the papacy extends from the rise of the papal system until the year 720, when Boniface boldly in Germany preached obedience to the Roman bishop. When the Pope’s pretensions began to be acknowledged is a question now hard to settle. Judging from the sixth canon of the