

images"? Is it credible that Babylon—the enemy of Jerusalem—is herself really the spiritual Jerusalem—"the holy city"—"the place which the Lord hath chosen" as the centre of His Church on earth? that while the mystical name is suggestive of *Idolatry*, the place itself should be the source and seat of true *Christianity*?

But there is one important circumstance, which destroys, at once, both these interpretations of the prophecy. We find that Babylon is mystically described as "the Great Harlot," and her sin is that of spiritual fornication with the kings and inhabitants of the earth (Rev. xvii. 1, 2). Now this is an emblem which is frequently employed in the Old Testament, to denote, not the sin of *Pagan Idolatry*, but the *corruption of the true religion*, and the introduction of idolatrous practices into the visible Church of God among the Jewish people; and therefore, when it is employed in the New Testament, it must relate to a corresponding sin in the visible Christian Church. "Babylon," therefore, means not only a city, but a professing Church, or religious system, and Rome as the head of that Church; and consequently it cannot refer to Rome *Pagan*, either past or future, but to Rome *Papal*, or a corrupt Christian Church; while the "many waters" on which she sits are explained as denoting "peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15), or the principal kingdoms of modern Europe, which have submitted to the Papacy. Again, we find that Babylon is described as a persecuting power—"I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 6). "And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth" (Rev. xviii. 24). It is this which explains the circumstance of St. John "wondering with