Church coveted the glory and riches of the world, it  
allowed the unconverted to enter its pale; then it cried  
up the sacraments, and made them necessary to the  
salvation of infants: then Christianity became a religion  
of rites and ceremonies. The true priesthood, which  
consists of all believers (Rev. i. 6), was set aside for a  
sacrificing and atoning priesthood of man’s introduction.  
Then came the worship of the martyrs and idolatry.  
Rome set herself as the patron of idolatry, against the  
Iconoclast emperors of the East.  
 2. “The *wine* of her fornication” is the doctrine  
arising out of, or procured by, her worldliness. Her  
false doctrine exhilarates and intoxicates nations,  
wherever it is imbibed. It allows a man to enjoy the  
world, while unconverted and unforgiven, and yet it  
assures him of salvation at last.  
 But “the wine of fornication” is also “the wine of  
wrath”; it is not “the cup of salvation,” but it exposes  
her to the wrath of God. The fallen churches of Asia  
have in general lost even the semblance of a Church:  
but Rome boasts to be “the mother and mistress of all  
churches.” She is not only evil in herself, but by example  
and authority the cause of evil in others: hence her  
doom, at the hands of justice. Her wine of fornication  
becomes wine of wrath to herself, and to the nations.  
 From these words I conclude that a strong enthusiasm in favour of Romanism will prevail before the great  
crisis comes. Vain are all hopes of triumph over  
Rome, through the nations receiving the pure Gospel of  
Jesus. While some out of every nation will be gathered by the Gospel, yet the nations in general will  
prefer the sweet and deadly wine of Rome. 2 Tim. iv. 3, 4.  
 Wine influences the imagination. Vain visions of  
joy, and peace, and happiness, will flit before the eyes  
of the nations, to be dissipated by the sad realities