and the doctrine of sacramental efficacy, are the  
results. Men are to be justified by their works, and  
human priests come between God and the sinner.  
 She occupies prematurely, and therefore on false  
principles, the place hereafter given to the earthly  
Jerusalem during the millennium, and to the heavenly  
Jerusalem after that blessed period. And as she unlawfully  
takes that position, so she is a contrast to the holy  
Jerusalem. That *enlightens*, and *heals* the nations.  
xxi. 24; xxii. 2. She darkens their eyes, and infects  
them with leprosy.  
 It appears to me that this feature of Rome’s history  
is not yet fulfilled. That it predicts a period of noisy,  
tumultuous, universal enthusiasm throughout the nations  
of Europe on behalf of the doctrines of Rome. They  
will drink copiously of her cup of falsehood, and shout  
her praises. No such state of things as that supposed  
in these words has, I suppose, yet occurred. The  
nations nominally Christian will turn away their ears  
from the truth, and be turned to fables. Romish  
legends, then, are just the preparative for the final  
rejection of Christ, which is here displayed in the rise  
of the Antichrist. Already the symptoms of this are  
visible. Religion is asking the embellishments of art.  
The spiritual truths of Christ are falling more and  
more coldly on many ears. But Rome’s principles  
and practices will cause false visions of joy, and peace,  
and unity, to dance before men’s eyes. The drunken  
man is slow to reason, and the history of the past will  
not unseal men’s eyes to the true principles of Rome,  
and their dismal effects. A reaction strong and fearful  
follows.

3. “And he carried me away into a wilderness in spirit: and I  
saw a woman sitting on a scarlet wild beast, full of the names of  
blasphemy, having seven heads and ten horns.”