When Jerusalem goes off the stage as the shedder of  
innocent blood, Rome comes on it. Papal Rome indeed  
nominally refuses to shed blood. She does not kill  
heretics *herself:* she only intimates her pleasure, *that  
kings and emperors should be her executioners*. But God  
despises the flimsy pretext, and lays at her door the  
guilt of the blood shed. *Jezebel* put Naboth to death,  
though the letter ran in Ahab’s name.  
 It is instructive in this point of view to notice that  
she is not said to *shed* blood, but to *drink* it. It is shed  
by her authority, and she rejoices in it. When the  
massacre of St. Bartholomew took place, and Protestants throughout France were butchered, Rome appointed religious services of thanksgiving, and struck  
medals in commemoration of the joyful event.  
 Rome has been the source of two persecutions.  
 1. Pagan, or imperial.  
 2. Papal. It is of the last that the Holy Spirit is  
speaking. The emperors are in abeyance for the long  
interval between the sixth and seventh head of the  
Wild Beast. During this time the Woman coquets  
with the kings of the earth. After a merciful cessation,  
continued to our day, papal persecutions revive; and  
continue till the imperial head is restored and destroys  
the woman. Then paganism re-assumes its religious  
hold on men, and its power is put forth to persecute  
and cut off the servants of the Most High.  
 In the last verse of the *next* chapter, Babylon is  
declared guilty of the blood of “*prophets*”: here, of the  
blood of *saints* only. Hence it appears that prophecy  
is restored to earth between this point of time and the  
close. A prophet is more than a saint.  
 By “the saints,” as distinguished from “the martyrs  
*of Jesus*,” I suppose we must understand God’s  
Jewish servants, which were presented early to our  
notice. (vii.)