their essential nature. But then they have power to  
freeze the lost together in one compact body, while this  
long arctic night of three and a half years lasts.  
  
 18. “And the woman whom thou sawest is the great city,  
which possesses the kingdom over the kings of the earth.”  
  
 While the angel is depicting her as the pagan city,  
he calls her “the woman.” “The seven heads are seven  
mountains on which the *woman* sitteth, and they are  
seven kings.” This is her relation to the heathen  
emperors known to John. But after she professes to be  
Christ’s, abusing her influence thence derived, she is  
“the Harlot.” “The waters where *the Harlot* sitteth.”  
“These shall hate *the Harlot*.” When the dispensation  
changes, and her “judgment ” is shown, she is “*the  
Harlot*.”  
 Her *local* designation closes the explanation: it seals  
up its sum. This is another and irrefragable proof  
that Rome is meant. None but Rome was in John’s  
day mistress of the world. While some have objected  
that Constantinople, as well as Rome, is built on seven  
hills; this mark suffices to discriminate:—Constantinople was not then in existence: much less was it ruling the world.  
 Observe, that it is the *city*, not the *emperor*, which is  
said to be ruling the world; because the city was the  
unit which was to abide from John’s day to the Day of  
the Lord; while its rulers were to change. It is very  
remarkable, too, that while the emperors are described  
as its rulers, the Popes are *not*. There is no designation  
of the *priest*-king, who sways the crozier and sceptre  
during the times of the “Mystery.”  
 Observe again, the city is said to be reigning over  
“the kings *of the earth*.” Immediately before, our eye  
had been fixed on the *ten* kings. Now we return to